

*E. J. Kilkenny &
John J. Hayes*

Program of Instructions

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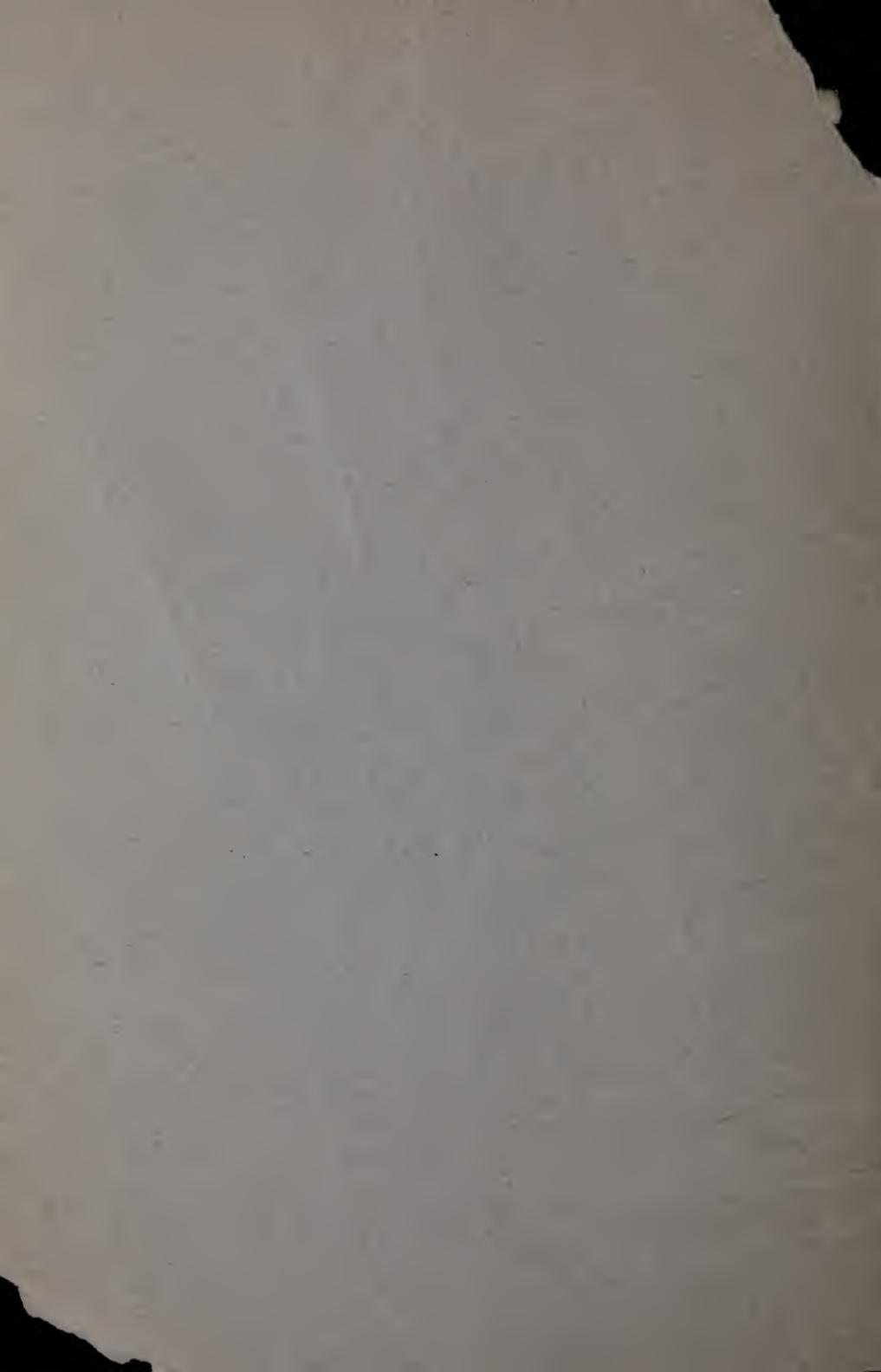
The Liturgy of the Church

For the Ecclesiastical Year

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Dearly Beloved:

We have found it increasingly necessary in these later years that our people be well informed concerning their Religion, thoroughly instructed in the tenets of their Faith. In these times of education and in the constant and close contact with those not of the Fold, we have found that the better instructed our Catholic people are, the more practically they will be in their observance of the divine precepts, the more tenacious in their belief, the more generous in their support of their Church and its activities. For these reasons we have established our Catholic School system, maintaining it at a great cost to us, that coming generations may be drilled from childhood in the truths they must believe and the commands they must obey if they would save their souls. For this reason too, lest the memory of these things grows dim as the years pass on, we have established in every parish church a series of instructions at the low masses on Sunday, all of them constituting a simple review of what we first learned as children concerning our Church and the Faith of our fathers. Today we begin the tenth year of these series of weekly short Catechetical instructions. Three times during that period have we renewed the same subject-matter, each time from another point of view.

The ecclesiastical year which opens today will surely prove one of the most memorable in the history of the Church of Chicago. It will be marked by ceremonies of such grandeur as are rarely if ever witnessed outside the walls of St. Peter's in Rome. When in the month of June a nation-wide reception will be tendered in public to our Divine Lord in the Holy Eucharist by the people of this city and their guests, the Church will unfold all the splendor of her ritual, all the grandeur of her chant, all the color and glory of her pageantry to do honor to the Son of God hidden in the confines of the little white Host on the altar. It has seemed opportune for us, under these circumstances to effect a change in the character of the instructions to be given to our people in the low Masses on Sundays.

Heretofore they have been purely dogmatical, proclaiming the teachings of the Church, defining the points of Catholic belief, publishing the commandments and laws to be obeyed by the faithful. This year will be given over entirely to the liturgy of the Catholic Church, explaining her ceremonial, going into detail regarding the mass, devotions, liturgical divisions of the year, the reasons and meanings that underlie all of these things which to the outsider are so attractive yet so mysterious, and which to us should be as familiar as the voice and face of a dear friend. These instructions should be exceedingly interesting as well as profitable to our people, for many points will be made clear to them of which their understanding was rather hazy and indistinct.

Practically the entire fifty Sundays, will be given over to this series of liturgical discourses, so that the explanations may be as thorough and exhaustive as possible. For after all, the wealth of our liturgy is the acknowledged patrimony of the Catholic Church. It belongs to her alone as the external manifestation of her interior belief. When the Reformers broke away from her communion the first thing they did everywhere was to destroy her imagery, to despoil her altars, to divest themselves and the churches they created of every vestige of her ceremonial. They left nothing to remind them or their followers of the beautiful garments that had clothed and glorified the old Church, which had been the hope and consolation of their fathers. And yet nothing to my mind so beautifully expresses the deep love and veneration of the Church to her Divine Spouse and Master, Jesus Christ, as do the liturgical practices that clothe and adorn her services. She has taken the purest gold and the rarest gems and embodied them in the sacred vestments and vessels that are used in the sacrifice of the mass; she has made her own the most gorgeous hues of the rainbow and woven them into the garments of her priests and prelates as they stand to minister at her altars; she has inspired the masterpieces of the artists and musicians, the one to ornament her sanctuaries, the other

to voice her love for the sacred victim of the Mass and her devotion to the Mother of God. Christ taught His apostles to consecrate and entrusted to them the administration of His Sacraments as well as taken precautions to safeguard them from change; and by His inspiration the Church has built about them a liturgy so beautiful, so elevating, so consoling to the hearts of her children as to make it even from a purely human standpoint the most powerful influence in the world today. And every Catholic should know it, understand it in all details, be able to give the reason for every ceremonial and the thought of the Church that underlies and explains it.

This, then is the purpose of this new course of instructions for the coming year. We trust that a thorough exposition will bring a better understanding of the divine ritual, a deeper appreciation of the glorious liturgy that is ours and a more fervent attachment to the sacred mysteries which Christ offers to mankind in the Mass and the Sacraments.

Sincerely yours in Christ

GEORGE CARDINAL MUNDELEIN

Archbishop of Chicago

Feast of St. Elizabeth, 1925.

PART II
TIME AND SUBJECT MATTER
OF INSTRUCTIONS

1. 1st Sunday of Advent—Subject: Read the letter of His Eminence, the Cardinal Archbishop.
2. 2nd Sunday of Advent—Subject: Ecclesiastical Year.
3. 3rd Sunday of Advent—Subject: The use of Ceremonies.
4. 4th Sunday of Advent—Subject: Read the letter of His Eminence, the Cardinal Archbishop on the Eucharistic Congress.
5. Christmas Day—Subject: The Birth of Christ.
6. Sunday within the Octave of Christmas—Subject: Divine Office.
7. The Circumcision of Our Lord—Subject: The Use of Holy Water.
8. Sunday within the Octave of Circumcision—Subject: The Holy Name.
9. 1st Sunday after Epiphany—Subject: The Way of the Cross.
10. 2nd Sunday after Epiphany—Subject: Benediction.
11. 3rd Sunday after Epiphany—Subject: Litanies.
12. Septuagesima—Subject: Lent.
13. Sexagesima—Subject: Ashes.
14. Quinquagesima—Subject: Read and explain the Lenten Regulations.
15. 1st Sunday of Lent—Subject: Explain the Decree “Ne Temere”
16. 2nd Sunday of Lent—Subject: Baptism.
17. 3rd Sunday of Lent—Subject: Marriage.
18. 4th Sunday of Lent—Subject: Holy Week—Tenebrae and Holy Thursday.
19. Passion Sunday—Subject: The Passion of Our Lord
20. Palm Sunday—Subject: Holy Week—Good Friday and Holy Saturday.

21. Easter Sunday—Subject: The Resurrection of Christ.
22. 1st Sunday after Easter—Subject: The Altar.
23. 2nd Sunday after Easter—Subject: The Furniture of the Altar.
24. 3rd Sunday after Easter—Subject: The Sacred Vestments.
25. 4th Sunday after Easter—Subject: The Color of the Vestments.
26. 5th Sunday after Easter—Subject: Genuflexion and Sign of the Cross.
27. Sunday within the Octave of the Ascension; Read the letter of His Eminence, the Cardinal Archbishop on Catholic Charities.
28. Pentecost Sunday—Subject: The Holy Ghost.
29. Trinity Sunday—Subject: The Holy Trinity.
30. 2nd Sunday after Pentecost—Subject: Read and explain the Decree on Frequent Communion.
31. 3rd Sunday after Pentecost—Subject: Read the letter of His Eminence, the Cardinal Archbishop on the Eucharistic Congress.
32. 4th Sunday after Pentecost—Subject: Explain the program of the Eucharistic Congress.
33. 5th Sunday after Pentecost—Subject: Prayers at the Foot of the Altar.
34. 6th Sunday after Pentecost—Subject: From Introit to the Collects.
35. 7th Sunday after Pentecost—Subject: Collects, Epistle and Gradual.
36. 8th Sunday after Pentecost—Subject: Gospel and Creed.
37. 9th Sunday after Pentecost—Subject: From the Offertory to the Canon.
38. 10th Sunday after Pentecost—Subject: From the beginning of Canon to the Consecration.
39. 11th Sunday after Pentecost—Subject: The Consecration.

40. 12th Sunday after Pentecost—Subject: Consecration to the Pater Noster.
41. 13th Sunday after Pentecost—Subject: The Pater Noster.
42. 14th Sunday after Pentecost—Subject: Pater Noster to Domine non sum Dignus.
43. 15th Sunday after Pentecost—Subject: Domine non sum Dignus and Communion.
44. 16th Sunday after Pentecost—Subject: Communion and Postcommunion to the end of Mass.
45. 17th Sunday after Pentecost—Subject: The Jubilee
46. 18th Sunday after Pentecost—Subject: Indulgences
47. 19th Sunday after Pentecost—Subject: Minor Orders.
48. 20th Sunday after Pentecost—Subject: Major Orders.
49. 21st Sunday after Pentecost—Subject: Forty Hours
50. 22nd Sunday after Pentecost—Subject: Rogation Days.
51. 23rd Sunday after Pentecost—Subject: All Souls Day.
52. 24th Sunday after Pentecost—Subject: Read the letter of His Eminence the Cardinal Archbishop on Peter's Pence.
53. 25th Sunday after Pentecost—Subject: Liturgy of the Sick.
54. 26th Sunday after Pentecost—Subject: Burial.

PART III

EXTENDED PRESENTATION OF THE
SUBJECT MATTER

It was thought advisable to make the outlines on the Liturgy more complete and more detailed than has been customary in the past. It was felt that owing to the variety of the sources of information to be consulted in so extended a course on Liturgy some such help as here given would be welcomed. The outlines here presented are merely suggested as one possible development of the subject. Those who have kept in touch with liturgical matters or who have ampler time for the preparation of the Sunday instruction will naturally recast them for their varying needs. The development here set forth has been compiled from the various standard manuals a list of which is submitted and recommended at the end of this pamphlet.

- 1 Subject Matter—Read the letter of His Eminence.
- 2 The Ecclesiastical year differs from the civil year in its date of beginning, its mode of reckoning, its divisions and its names. The ecclesiastical year begins with the first Sunday in Advent which varies from year to year so that there is no fixed day for the New Ecclesiastical Year. The ecclesiastical year is divided not by months but by the greater feasts and of these three dominate, namely Christmas, Easter and Pentecost. Easter was from the beginning the greatest of all the feasts—“festum festorum and sollemnitas sollemnitatum” (Martyrology). It represented Christ’s resurrection and since the Christian Sunday was also established because Christ arose on that day, the Resurrection (Easter) was recalled all during the year. With Easter was associated the Passion and Death of Christ on Good

Friday and the institution of the Blessed Eucharist. Unfortunately Easter was not a fixed date. Christ rose on the day after the great Sabbath or Passover of the Jews and it was kept on this day of the week Sunday. Easter then is a variable feast—dependent on the moon according to the Jewish calendar not on the sun as our civil calendar is. It is the first Sunday following the first full moon after the spring equinox; and so may vary from March 22 to April 25. Easter was followed by a feast of 50 days and this is Pentecost. It was preceded by a fast of 40 days called Lent and a semipenitential season from Septuagesima. All the variable feasts—Ascension Thursday, Corpus Christi, Trinity, Feast of the Sacred Heart—depend on Easter. Like Easter, Christmas is preceded by four weeks called Advent in which we look forward to the coming of Christ. It is followed by 40 days which belong to the Christmas season and ends on February 2, or Candlemas Day. In this season we have many feasts and among them Epiphany which is 12 days after Christmas and from which the Sundays are reckoned up to Septuagesima. The Ecclesiastical year then begins with the first Sunday of Advent; after Epiphany the Sundays are named first, second etc. after Epiphany. Then follows the pre-lenten cycle—Septuagesima, Sexagesima, Quinquagesima and the six Sundays of Lent finishing at Easter. There are six Sundays after Easter to Pentecost and are reckoned (except the last) from Easter. From Pentecost to Advent is normally 25 Sundays, about one half the year. They are all reckoned from Pentecost.

3 A Ceremony is any action, gesture or sign ordained by the church in the public exercise of religion. Thus kneeling in prayer, the sign of the cross, striking the breast at the Confiteor, bowing the head, washing the hands, pouring water in Baptism—all

these are ceremonies. We are not merely intellectual beings, we have a sensitive nature as well and it is to this element that the ceremonies appeal. It is natural for man to enforce what he says or feels by some external sign or gesture. Strong convictions and strong emotions express themselves externally by gesture. The purpose of the external sign is to impart to and strengthen in others the thought or emotion that we feel. Now this natural way of acting has been taken over and used by the church in her liturgy. The services in the church are adorned with simple or with solemn ceremonies which speak to us through our senses, chiefly our eyes and our ears and arouse in us the feelings of reverence and devotion that the Church wishes us to feel. With the illiterate it is the best way of impressing on them the mysteries that are being celebrated and the truths that underlie them; and for all—educated and illiterate—it is a powerful help in following the services; for the rites used in the sacraments and services express "the disposition we must have or the effects they produce or the obligations we contract". Thus the church speaks to us in the color of the vestments, in their splendor or their simplicity, in lights, in the use of incense, in the ashes placed on our forehead, in solemnly imposing hands where something is dedicated to God as in ordination or confirmation or on the offerings at Mass. She breathes over a person saying "Go unclean spirit". Her ministers bow down in all humility at the foot of the altar as they confess that they are sinners and strike their breast saying "I have sinned exceedingly in thought, word, and deed." In making the sign of the cross we testify externally and publicly that we belong to Christ and we mark ourselves with His sign, which is the cross.

These ceremonies then are not meaningless nor are they superstitious. They are necessary for a) that

decorum needed in any solemn rite and b) for uniformity that preserves unity which is the mark of the church of Christ. In this matter the Church is only following the example of Christ Himself. Christ used these external signs in the performance of His wonders as when he used clay on the eyes of the blind man in healing him and told him to go and wash in the pool of Siloe; and again in the case of the deaf man, when he put his fingers in the deaf man's ears and touched his tongue and groaning said "Ephpheta" Be thou opened.

The ceremonies used in the administration of the sacraments and in the services of the church come down to us from the apostles and from apostolic times and were instituted by Christ or the apostles at His command or by the church itself and all are consecrated by the usage of centuries in the liturgy of the church. We should have great reverence for these sacred ceremonies. Use the ceremonies that apply to us, kneeling at prayer, sign of the cross, holy water, genuflexions with deep and simple faith. Looking on them with the eye of faith we should use them for the end for which God gave them to us as powerful means to help us in His service.

- 4 Read the letter of His Eminence the Cardinal Archbishop on the Eucharistic Congress.
- 5 The Birth of Christ.
- 6 The official daily prayer of the priest is the Divine Office, and the book which contains these prayers is called the Breviary. For the sake of convenience the Breviary is divided into four volumes, according to the seasons of the year, Spring, Summer, Autumn, and Winter. Whatever other private prayers a priest may say, he is bound after receiving Subdiaconship to recite each day the office assigned for that day.

The prayers in the Breviary, as in the Missal, and all

the official books of the Church, are in Latin. Latin is the language of the Western Church, because it is the language of the See of Peter from which the faith spread in the West. Since it is a dead language it has the advantage of being fixed in form and meaning and is not subject to the variations that all living languages undergo in the course of five or six centuries. Uniformity of language also makes for unity in thought and action.

The daily Office is divided into: Matins, Lauds, Prime, Terce, Sext, None, Vespers and Compline. In all, it is a little over an hour of prayer. Matins contains 9 psalms, a selection of 3 lessons usually from the Old Testament, a life of a saint in 3 lessons, and a fragment of a homily from the Fathers. Lauds and Vespers, one said in the morning and the other in the evening, contain five psalms, a hymn, and prayers. The rest have 3 psalms with a hymn and prayers.

The Office is so arranged that the priest says the entire 150 psalms each week, reads the greater part of the Old Testament each year, and fragments from the sermons and writings of the Fathers of the Church reviewing and explaining all the points of Catholic faith and practise.

The prayers, then, are chiefly psalms and Scripture. No matter how beautiful other prayers may be, none can compare with the psalms, which are the Word of God, and which express all the emotions of the human heart in its relation to God. In former times the faithful, too, recited many more of their prayers from the psalms than the laity do today; and we would do well to imitate them, as these are the most beautiful prayers.

7 Holy Water.

The church uses in her liturgy various material objects which she blesses—candles, water, salt, oil, incense. These various things are chosen for their

symbolisms. Fire burns and purifies, salt preserves, oil softens and strengthens, water cleanses. Of all these things the most common is Holy Water and in addition it is a sacramental.

Sacramentals are certain signs instituted by the church to produce desired spiritual effects. They are like a sacrament and are therefore called sacramentals. They differ from a Sacrament in origin for they are instituted by the church not by Christ; in effects, for sacraments produce grace and remit sin directly; in the way they act for sacraments produce the effects from the rite itself (*ex opere operato*) while sacramentals only do so from the prayer and blessing of the Church, yet the use of these sacramentals as Holy Water excite pious emotions in our soul and thus remit venial sin and the temporal punishment due to it.

Holy water then is a water with salt added—the water symbolizes the cleansing effect and the salt the freshness with which the soul is preserved.

In blessing it the Church prays that Almighty God would give a heavenly virtue to it to drive away the evil spirits and remove disease and everything harmful. Notice then it is not merely the prayer and piety of the priest that blesses it but the prayer of the church itself that asks God to confer this power and it is blessed with the sign of the cross.

Holy Water is used in the church in various ways, asperges, blessing of various objects in the ritual. It is used in the home, particularly in times of danger, in storms, in sickness, in continued temptation. It was blessed for that purpose to drive away the devil and restrain his power, to keep disease from us and we must not fear that in so using it we are superstitious. But using it with faith and simplicity we are in harmony with the spirit and mind of the church.

- 8 The Holy Name. Meaning of the word Jesus. Name Jesus from divine appointment (Matth. 1:21,23), "He shall save his people from their sins". Holy name Society. Archdiocesan Union. Advantages of belonging.
- 9 The Way of the Cross is a series of 14 stations or representations of scenes in the passion and death of Christ. Its object is to help the faithful to meditate on these mysteries.

These stations may be erected outdoors, but ordinarily are placed in a church. They usually begin on the Gospel side and end on the Epistle side; but may begin on the Epistle side, according to the way the figures face.

The Order of Friars Minor have ordinary power to bless and erect them.

The indulgences are attached to the wooden cross usually above, sometimes below, the pictures. The pictures, though not necessary, are desirable and advantageous in recalling the scene.

This devotion has been richly endowed with indulgences, no devotion has so many, and these are applicable to the souls in Purgatory.

To gain these indulgences certain conditions are required:

- 1 Meditation according to one's ability. It is better to use a prayer book, at least in the beginning. No set prayers are required. Usually we stand in front of the station, say the prayer "We adore Thee, O Christ, etc", read or reflect on the scene, and then offer a prayer.
- 2 Movement. We must move from station to station. When the entire congregation makes the Way of the Cross, the priest and his two acolytes move from one station to another and the people remain in their places.
- 3 It must be made uninterruptedly, though the hearing of Mass or receiving Holy Communion is not an in-

terruption. Confession and Communion are not necessary to gain the indulgences.

Those who through sickness or other reason are hindered from visiting the church may use a crucifix specially blessed. They must hold the crucifix in their hand and recite the prescribed prayers, namely the Our Father, Hail Mary, 14 times. The Our Father, Hail Mary and Gloria 6 times, the last for the intention of the Pope.

10 Benediction is a service usually in the afternoon or evening where the Blessed Sacrament is exposed amid lighted candles, hymns are sung, incense is offered and at the end the priest blesses the people with It and from this blessing the service is called Benediction. The vestment of the celebrant on this occasion is a long cloak or mantle, white in color and fastened in front by a clasp and called a cope. The Blessed Sacrament is reserved in the tabernacle in a watch-shaped case of glass called a lunula. The priest ascends the altar, removes the crucifix, spreads the corporal, opens the tabernacle and places the Blessed Sacrament in a large gold or silver vessel consisting of a glass container surrounded by rays which is called a monstrance or ostensorium. After prostrations the Blessed Sacrament thus exposed is incensed, once in the beginning and once near the end of the hymn "Tantum Ergo". Incense is a symbol of prayer which rises up from our hearts to God as the smoke of the incense rises to heaven. "Let my prayer be directed as incense in thy sight". Three or more hymns are sung by the choir. They are usually "O Salutaris" "Tantum Ergo" and the 116th psalm Laudate Dominum. The two hymns are selections from the hymns of St. Thomas Aquinas written in praise of the Blessed Sacrament. The antiphon "Adoremus in aeternum" is often sung before and after the Laudate.

The Blessed Sacrament is exposed in Benediction for

our adoration. For adoration three dispositions are required on our part—Faith, Reverence and Confidence. A strong, living simple faith is fundamental. The hymn warns us “visus, tactus, gustus in te fallitur”. Sight, touch, taste fail us. But “praestat fides supplementum sensuum defectui” Faith comes to the aid of our weak senses. It is not mere bread we see, but really and truly the Body of Christ—that body formed by the operation of the Holy Ghost in the womb of the Blessed Virgin Mary and which hung on the cross for us. We often say to ourselves how fortunate the people of Judea were who had Christ with them and the disciples who could speak to Him. They had Christ but so have we. They had Him in His weakness. If they judged by appearances He was a mere human being like themselves. It took faith to see in Him the Son of God. We have the same Christ now in glory. With faith He will be to us what He was to them—the Son of God.

Faith begets reverence; external, wherever the Blessed Sacrament is exposed for adoration we should be on both knees. A simple genuflection is not enough: internal reverence too,—like the centurion who realized his unworthiness or John the Baptist who felt himself unworthy to “unloose the latchet of His shoe.” However we should not be afraid to look at the host exposed. That is why it was exposed. Finally confidence for He is here for us. Tell Him bravely of your needs. Learn to speak to Christ directly—heart to heart—of all your difficulties, hopes and aspirations, and ask him to bless you and your undertakings.

Toward the end of the Benediction the priest rises, sings a versicle and prayer to the Blessed Sacrament, blesses the congregation in the form of a cross, recites the beautiful prayers called the Divine Praises which are repeated with the people, replaces the Blessed Sacrament, bows in reverence at the

Gloria Patri and marches off as the last words of the antiphon are being sung.

11 Litany, a form of prayer by petition and response, is used in prayers of petition and to avert God's anger in times of calamity. They were probably more commonly used in the liturgy in ancient times than today. The responses, "Lord have mercy on us", "Miserere nobis", have through the ages been the cry of the Christian soul in times of grief, and to obtain mercy of God in times of trial.

Only those litanies may be recited publicly in the church which are contained in the Roman Breviary or ritual (S. R. C. 3820) and these are five, namely, the Litany of the Saints, of the Blessed Virgin, the Holy Name, the Sacred Heart, St. Joseph. While other private litanies may be recited privately for our own devotion, they are not to be said publicly in the church. (S. R. C. 3981) Of these litanies the oldest is the Litany of the Saints. It is one of the most appealing of all the prayers of the Church.

We begin by asking mercy from God the Father, Son, and Holy Ghost: Lord have mercy on us, Christ have mercy on us. Realizing our own unworthiness we ask the Blessed Mother of God and all the saints by name, individually and in groups, to be our mediators with God: "Pray for us."

In the second part we name the various evils we wish to be freed from: sin, pestilence and war, the spirit of fornication, a sudden and unprovided death, earthquake, lightning and tempest, answering each petition: "O Lord deliver us." And we name the reasons for our confidence: Christ's nativity, baptism, fasting, cross and passion, resurrection, etc., and close with the petition "In the day of judgment, O Lord deliver us".

In the third part we enumerate the favors we wish that God spare us, pardon us, govern His Church, reward our benefactors, etc.; at each answering:

"We beseech Thee to hear us". At the end we ask mercy three times through the Lamb of God, who taketh away the sins of the world.

After reciting the 69th psalm, we recite several prayers, most of them of singular beauty, to enforce the petitions we have already made. We can recite no prayer more adapted to obtain mercy and blessings from God. It should be one of our favorite devotions.

12 Lent is the 40 days devoted to penance to prepare ourselves for the feast of Easter. We are to be united to God in a very intimate way at Easter, and as sin is the one thing that prevents that union, we are bidden to do penance. In medieval times the day preceding Lent was a general day of confession and was called in England Shrove Tuesday (from shrive, to absolve in confession) The penance lasts 40 days. This number was chosen after the example of Moses and Elias who fasted 40 days, and Christ who was forty days fasting in preparation for His public mission. In the Early Church Lent was the time when catechumens were prepared for their baptism on Holy Saturday, and public penitents began a severe penance for their sins.

Lenten penance is of three kinds:

- 1st Fasting and abstinence: In ancient times only one meal was taken and that at sundown. No meat, and in some places no butter or eggs were taken during these 40 days, from which arises the custom of eggs on Easter Sunday. This severe legislation has been much changed, as we know from Lenten regulations.
- 2nd Prayer: The spirit of the Lenten prayer is penitential. The color of the vestments changes to violet, which is a sign of penance. The liturgical prayers at Mass, all during this season, repeat the appeal for mercy, for pardon for sins. It is the cry of the human soul for forgiveness.

3rd Mortification and almsgiving: It is customary to perform some acts of mortification. The Lenten season at its end brings before us the passion of Christ. In memory of Christ's ungrudging sacrifice for us, the Christian is urged to make sacrifices in return, and especially in combating and uprooting any evil habit.

13 On the very first day of Lent the Church has an unusual ceremony, the blessing and distribution of ashes. In the Church liturgy, ashes are a sign of mourning, and penance, as oil is a sign of gladness. In the Early Church, sackcloth and ashes were the symbols of penance and sorrow. The custom is taken from the ancient Jews, who sprinkled ashes on their heads to indicate the depth of their grief.

On Ash Wednesday, so called from this ceremony, before Mass begins, the celebrant, in a purple stole and cope, blesses the ashes that have been placed in a saucer or dish at the Epistle side of the Altar.

These ashes are made from the burning of the palms blessed on Palm Sunday of the previous year.

After chanting the prayers and sprinkling the ashes with holy water, and blessing them with incense, the celebrant receives the ashes from another priest or else puts them on himself. Then follows the distribution of ashes. Priests and clerics receive them on the top of the head, where they have been tonsured, others on the forehead. As the priest puts the blessed ashes on our forehead he says: "Remember man that thou art dust and unto dust thou shalt return".

It is a reminder then that we are but dust and ashes— from the dust of the earth we came, and to it we shall return at death. Lent in ancient times was the season when sinners must do severe penance and they put ashes on their head to indicate their character as penitents. Each of us in the beginning of Lent must feel we should do penance; for we are

sinners, and have the same need for God's mercy.

14 Read and explain the Lenten regulations.

15 Explain the Decree "Ne Temere" as incorporated in the Code (Canon 1094 to Canon 1103)

16 In the early ages of the Church Baptism was performed usually on adults and at two special times Holy Saturday and the vigil of Pentecost. The liturgy of the Mass on these days still preserves evidences of the custom. The oil of Catechumens—those who were taking instructions for Baptism—was blessed on Holy Thursday and the baptismal font on Holy Saturday. The newly baptized were then clad in white garments, which they wore for a week. That is why the Sunday following is called Dominica in Albis (depositis). They returned to ordinary attire that day.

Those whose instruction could not be completed for Easter were held over until the vigil of Pentecost and the mass of the vigil refers to it. The next day is called Whit Sunday or White Sunday from the white garments of the newly baptized.

Baptism is a ceremony of initiation. The baptized receives a new life, becomes a child of God and a member of the Church.

When a person comes for Baptism the priest asks: "What dost thou ask of the Church of God?" He answers "Faith" "To what doth Faith bring thee" "Life everlasting". The priest then makes the sign of the cross on the child's forehead. The cross is the sign of Christ and is to show to whom the child is to belong. He is to have Christ's mark on him.

Salt is put on the tongue of the child "Receive the salt of wisdom" and mayest thou obtain eternal mercy" Salt preserves. Here it expresses preservation from the corruption of sin.

The exorcisms now begin; the priest breathes over the face of the child saying "Go out of him you unclean spirit and give place to the Holy Ghost."

Notice that all the actions and things—salt, breathing, oil, candles and white garment—are all ways of showing externally what the words express, gestures to speak to us of what is going on.

To the second exorcism he says: "I drive thee out, thou unclean spirit, in the name of the Father and of the Son and of the Holy Ghost.... withdraw from him because our God and Lord Jesus Christ hath vouchsafed to call him to His holy grace and to the font of baptism".

Then making the sign of the cross on the child's forehead, he says firmly almost defiantly: "This sign of the cross which we make on his forehead, do thou, unclean spirit, never dare to violate." After laying his hand on the child's forehead and praying, and putting the end of the stole on the infant, the Creed is recited and the Our Father, another exorcism, Satan is renounced explicitly by the child through his sponsors and all his works and all his pomps. The child is then anointed with the oils of catechumens and is ready for baptism.

Water which is poured on the head of the child expresses what goes on in the soul. Water cleanses and purifies. So the soul is cleansed from all sin actual and original.

The newly baptized is then anointed with the Holy Chrism as a member of the Church—the same oil that is used in the anointing of Bishops and kings. A white cloth a symbol of the purity of his soul is put on his head with the words "Receive this white garment which mayest thou carry without stain before the judgment seat of Our Lord Jesus Christ." This is the clothing with a white garment of the ancient catechumens which they wore during the octave of Easter. A candle is placed in his or the sponsor's hand. "Receive this burning light and keep thy baptism so as to be without blame." This lighted candle is to impress on us how watchful we must

be—our lamps must be lighted and loins girt for the coming of the Lord.

The ceremony is over. The child is a christian now, an heir to heaven a member of Christ's church on earth. The priest says: "Go in peace"

17 Marriage takes place in the parish church: to celebrate it in another church the permission of the Bishop or the parish priest is required.

The marriage service consists of two things—the ceremony of Marriage and the Nuptial Blessings. The two may be separated but should not be when two Catholics are married. It is a most important step in life and we should not enter it without all the blessings and graces that God imparts through His Church.

The ceremony itself takes place before Mass and consists of the consents publicly given, the blessing of the ring and prayers.

The ceremony is a simple one. The bride and groom with their witnesses stand in front of the priest who says to the groom: N. wilt thou take N. here present for thy lawful wife according to the rite of our Holy Mother, the Church?" "I will". The same question is put to the bride. Then joining hands they plight their troth, first the groom, then the bride. "I, N. N. take thee N. N. for my lawful wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health until death do us part." When the bride has repeated her part the bridegroom and bride kneel and join hands and the priest says in Latin: "I join you together in marriage, in the name of the Father and of the Son and of the Holy Ghost" and blesses them with Holy Water. The ring which is the symbol of fidelity is then blessed with the prayer: "Bless, O Lord, this ring which we bless in Thy name, that she who is to wear it, keeping true faith unto her husband may abide in Thy peace and obe-

dience to Thy will and ever live in mutual love." The groom taking the ring from the hands of the priest puts it on the ring finger of the left hand of the bride saying "With this ring I thee wed and plight unto thee my troth." The priest after several versicles prays "Look down we beseech Thee, O Lord on these Thy servants....that those who are joined together by Thine authority may be preserved by Thy help."

The Nuptial Mass with the solemn Nuptial Blessings follows. Marriage may be celebrated any day; only the Solemn Nuptial Blessings (After the Pater Noster and before the Placeat) are forbidden during Advent and Lent (C. 1108) but the Bishop is empowered (C. 1108 No. 3) to permit it even in forbidden times for a just cause. A widow who has received the nuptial blessing at her first wedding does not receive it again. If owing to forbidden times the nuptial blessing was not received at the time of marriage it may be obtained at any mass later on.

The Nuptial Mass does not differ from other votive masses. It has neither Gloria nor Credo. After the Pater Noster the bride and groom go to the altar and kneel there while the priest taking the missal faces them saying two prayers, the second of which is for the bride: "Let the yoke of love and peace be on her; in faithfulness and in chastity, may she marry in Christ and ever continue the imitator of holy women; may she be loving to her husband like Rachel; wise like Rebecca: long lived and faithful like Sarah."

Immediately before the blessing the bride and groom go forward again and the priest taking the missal prays that the God of Abraham, Isaac and Jacob bless you; may you see your children's children and afterwards have life eternal. He sprinkles them with

holy water, admonishes them of their obligations and gives the blessing.

18 The week from Palm Sunday to Easter is called Holy Week and is so called from the sublime mysteries of faith we celebrate and the solemn services of these days.

Palm Sunday commemorates the triumphal entrance of Christ into Jerusalem. The Palm has always been the symbol of victory and Christ rode in triumph today. From these palms which are blessed today the holy ashes are obtained that are used on Ash Wednesday. These blessed palms are distributed to all and are brought home and put up on the walls of the house for a protection during the year.

On three evenings of the week, the Divine Office—Matins and Lauds is chanted and the service is called Tenebrae. The lessons of this office are taken from Jeremiah and the mournful chant indicates the grief and bereavement of the church. In the sanctuary is a triangular candlestick with 15 candles which are extinguished one after the other as the office proceeds until only one candle remains at the top. This gradual extinction of these candles and those on the altar as the Benedictus is sung and from the darkness that ensues, the ceremony takes its name—Tenebrae. The sole remaining light is removed and hidden behind the altar for a while and is restored when a loud sound is made. The extinguishing of the candles is symbolical of the desertion of the apostles one by one. The candle at the top represents Christ who was hidden for a while in the grave but returned in glory.

The next day, Thursday, is called Holy or Maundy Thursday. Maundy is from the mandatum which is the first word of the Office of the washing of the feet characteristic of this day. Maundy Thursday is the feast of the institution of the Blessed Sacra-

ment. As it is a feast expressing joy, white vestments are used. Private masses are not offered today. At the Mass today two things are to be noted:

- 1) At the Gloria, all the bells are rung and from that time are silent until the Gloria of the Mass on Holy Saturday. A clapper is used instead. This silence like the extinction of the lights expresses grief for the passion and death of Christ.
- 2) Two hosts are consecrated. One is carried in procession to the repository while the Pange Lingua is sung. It is to be used on Friday morning. At the Cathedral the Bishop blesses the oils in a very solemn service. He is attended by 12 priests in white 7 deacons and 7 subdeacons. The oils blessed are three: The oil of Catechumens used in Baptism and in the ordination of priests, Holy Chrism used in baptism, confirmation and in the anointing of Bishops and kings; the Oil of the Sick used in Extreme Unction. The blessing of oils today is to make ready for the baptism of the catechumens which in the ancient church took place in the mass of Holy Saturday.

19 The Passion of Our Lord.

20 On Good Friday we commemorate the Passion and death of Christ. When the service begins, the altars are stripped and bare, the candles are unlit, the tabernacle is empty and the door open, the altar is draped in black and the celebrant and his assistants are in black vestments: everything shows the sorrow and bereavement that the Church feels today. In the Good Friday service three things strike us: 1) The Prayers for various classes; 2) The Adoration of the Cross; 3) The Mass of the Presanctified.

The service opens with the ministers prostrate at the foot of the altar. Then are sung the prayers for the various classes not only the Pope, the Bishops, the priests, but for heretics also, pagans and Jews. At the end of each prayer the deacon sings "Flecta-

mus genua" "Let us kneel" and the subdeacon responds "Levate."

When the prayers are finished the crucifix which is veiled and at the centre of the altar is now gradually exposed as the deacon chants the "Ecce lignum crucis" "Behold the wood of the Cross."

There follows the adoration of the cross; the celebrant and his assistants and the clergy two by two make three genuflexions and kiss the cross. In the meanwhile the choir sings the Improperia—Agios O Theos, (Holy God). This is with Kyrie Eleison is the only Greek used in the Latin liturgy and is a survival of a very ancient practice when Greek was the ritual language of the west.

The Mass of the Pre-sanctified follows. A procession is made to the altar of repose and the host consecrated the day before—Holy Thursday—and therefore presanctified is brought to the altar. The service today is not a Mass but a Communion service; for there is no Consecration and there is no Mass without a consecration. The entire canon of consecration is omitted. This is the only day in the year on which there is no Mass. The celebrant begins at the Pater Noster, the host is elevated and consumed. After this service Vespers are chanted and the altars are stripped.

Holy Saturday. Originally there was no Mass on this day either. The services we now have in the morning then began at night and with the long preparations of the many catechumens for baptism must have lasted until Easter morning. The preface speaks of "This holy night" and the beautiful liturgy of the light and paschal candle point to a night service. The chief features of this service are a) the blessing of the paschal candle and font. b) the Litany and the Mass.

On returning from the church door where the new fire and the font have been blessed, one candle of a three

branched candlestick is lit and the words "Ecce lumen Christi" repeated three times at various stages of the procession. A paschal candle—a large and beautiful candle—is blessed; five grains of incense are inserted in it and it is lit from the three branched candlestick, the deacon meanwhile singing the Exsultet. This candle is lit at Mass during the Easter season. All these things, fire, incense, lights, symbolize Christ and his Resurrection.

The font is blessed today as all the catechumens were baptized immediately after this blessing. With all these baptisms it must have been after midnight and the day of resurrection is at hand. In the Mass therefore the joyous note of Easter appears. The vestments are changed to white. At the Gloria all the bells are rung which have been silent since Holy Thursday. The Alleluia is sung three times each time on a higher key. Vespers are sung and at the Ite Missa Est the Alleluia is added during the octave. Alleluia is a Hebrew word meaning God be praised. It is a note of joy and triumph and indicates the Easter season. The lenten fast ends at noon. The joyous easter season is begun.

- 21 The Resurrection of Christ.
- 22 Mass is usually said in a church or an oratory. Public and private oratories, vestibule, nave, sanctuary. The table on which the Mass is said is called an altar. It is of two kinds: a fixed or a portable altar. The portable altar is a consecrated altar-stone, large enough to hold the host and the base of the chalice and also the ciborium if used. The altar-stone is inserted in the table of an altar which is not a consecrated fixed altar, and usually of wood or stone. The fixed altar is a table of a single slab of stone, with stone supports.

In both fixed and portable altars are inserted relics of two canonized martyrs.

It was the custom in the early church to say Mass at

the tombs of the martyrs and over their bodies. The insertion of the relics in the altar stone is an adaptation and survival of the beautiful custom.

Privileged altar is a fixed altar to which in addition to the ordinary fruits of the Holy Sacrifice of the Mass a plenary indulgence is attached, applicable only to the soul in purgatory for whom the Mass is offered.

The altar is covered with three cloths of linen or hemp, the upper one long enough to touch the floor on each side.

The altar linens are four: corporal, pall, purificator and finger towels.

Describe their form and use.

23 The Furniture of the altar consists of three things: tabernacle, crucifix, and candlesticks.

Tabernacle: is the receptacle placed in the middle of the high altar, or any altar in a church, for the reservation of the Blessed Eucharist. Interior is lined with white silk; outside it is covered with the veil of the color of the Mass for the day.

A lamp burns night and day before the altar containing the Blessed Sacrament. It is to remind us of Christ's presence and shows our love and reverence.

A crucifix is placed in the centre to remind the people and the priest that the Sacrifice of the Mass is the same as that of Calvary.

Six candlesticks are placed on the altar. When the Bishop of the diocese pontificates, a seventh is added. At a low Mass said privately by any priest, two candles are lighted; if the Mass is said by a bishop four candles are used. The candles are of wax.

The credence table: its purpose and position.

24 The vestments used at Mass are six: amice, alb, cincture, maniple, stole and chasuble.

Amice: its shape, material, how used. Priests of some religious orders wear the amice over their hood and raise it over their head instead of a biretta. Symbol-

ism indicated by prayer "ad galeam salutis". It is a helmet. "Place, O Lord, on my head the helmet of salvation that I may be armed against the attacks of the evil one."

Alb: a white linen vestment reaching to the feet. Formerly the ordinary secular attire in early Christian times. The whiteness of the alb is a symbol of the purity that is needed for one about to offer the august Sacrifice. "Make my soul white, O Lord, and my heart clean, etc."

Cincture or girdle is a cord of cotton, wool or silk. Its symbolism indicated in the prayer: "Gird me, O Lord, with the girdle of purity . . . so that the virtue of continency and chastity abiding always in my heart, I may the better serve Thee." It is typical therefore of priestly chastity.

Maniple: its form, material, use. Used on the arm and only at Mass. Its color according to the vestments. Used by the subdeacon as sign of his rank. The prayer indicates that it is a symbol of patience in bearing the cares and sorrows of life.

Stole: its form, material, use. The mark of office of deacon and priest. As used by deacon, it rests on the left shoulder; by priest hanging in front with its ends crossed; by a bishop with its ends uncrossed. Its use in preaching and in administration of sacraments. The prayer asks God to return the innocence and immortality lost by our first parents.

Chasuble: was originally the outer garment worn in early Christian times. It is the principle vestment at Mass and symbolizes the yoke and burden of Christ. Its shape, material. The cross on the back.

As he goes to the altar the priest carries a chalice and paten, with purificator and pall, covered by the veil and a burse in which is the linen corporal.

25 Explain the use of the five liturgical colors of vestments.

White, signifying innocence of life, glory and joy.

Used in Masses of Our Lord, Blessed Virgin Mary, in the Easter season, and for saints that are not martyrs.

Red, signifying the fire of charity of the Holy Ghost and the blood of martyrs. Is used in Masses of the Holy Ghost, the Precious Blood, the Apostles and the martyrs.

Green, signifies hope and longing for heaven. It is used in Masses of the day from Epiphany to Septuagesima, the octave of Pentecost to Advent.

Violet, signifies penance and is used chiefly in Advent and from Septuagesima to Holy Saturday, and on Ember days generally.

Black, signifies death and is used on Good Friday and in Requiem Masses.

Rose color may be used on two Sundays: III Advent (Gaudete) and IV Lent (Laetare). It indicates joy.

Gold is used on great feasts, and may be substituted for white or red or green but not for violet or black.

26 The first act of the priest in approaching the altar is to genuflect. After he has arranged the corporal and the chalice and marked the Mass in the missal, he descends to the foot of the altar and makes the sign of the cross. So, too, the faithful on entering the church genuflect and bless themselves.

A. Why we genuflect: 1st., as an acknowledgment of the presence of Christ and to adore Him. 2nd., as an act of humility.

Rules for genuflexion: a) We kneel on both knees when the Blessed Sacrament is unveiled as at Exposition and at the Consecration of the Mass.

b) We kneel on one knee when the Blessed Sacrament is in the Tabernacle, or lying on the corporal at Mass from the Consecration to Communion; also when a relic of the true Cross is solemnly exposed (Wapelhorst 43)

How to make a genuflexion: notice that in simple

genuflecting on one knee there is no bowing of the head or body.

The reverence we should have in making genuflexion.

B. How to make the sign of the cross. In very ancient times it was made with the thumb on the forehead, as we now do at Mass when the Gospel is begun. The predominance of the cross at Mass: a) on the vestments of the priest. b) blessing the offerings or the people. Notice in your prayer book all the crosses marked in the canon. At each there is a blessing with the Sign of the Cross.

The various kinds of crosses used in the Church: the Roman cross, the Greek cross, the T cross, papal cross.

Catholics should have a crucifix in their homes, as expressing their faith and as a reminder of the sufferings of Christ.

27 Read the letter of His Eminence the Cardinal Archbishop on Catholic Charities.
 28 The Holy Ghost.
 29 The Holy Trinity.
 30 Read and explain the Decree on Frequent Communion.
 31 Read the letter of His Eminence the Cardinal Archbishop on the Eucharistic Congress.
 32 Explain the program of the Eucharistic Congress.
 33 After blessing himself the priest begins the prayers at the foot of the altar. Notice that the prayers are recited alternately by the priest and acolyte. The acolyte represents the congregation. The people are united with the priest in offering this sacrifice. Therefore the priest prays in the plural as he ascends the altar steps "oremus" "aufer a nobis" "iniquitates nostras".

The prayer begun at the foot of the altar and answered by the server is the XLII psalm, Judica me. It was "composed by King David after his sin and the rebellion of his son Absalom. Surrounded by his enemies, full of sorrow, for his past offenses, King

David makes a direct appeal to God. .and lays his cause before him". The note of the psalm is sadness lighted up with hope and confidence. As we begin the Mass and come close into the presence of God and realize how beset we are with spiritual enemies we will need two things: 1) Confidence and this we have because God himself is to be our judge and He has already conducted us to his holy mountain—therefore we go unto this holy altar. 2) Forgiveness. Remembering his sins and unworthiness the priest makes a confession that he is a sinner by reciting the Confiteor. The altar boy does the same in the name of the people "I have sinned exceedingly in thought, word and deed, through my fault, etc." We have all sinned and we all need cleansing of heart by this act of humility and penance. Note that the absolution that follows this liturgical confession "May Almighty God have mercy on you, forgive you your sins, etc" is not like the absolution in the sacrament of Penance, an act of power, but simply a prayer or supplication.

As the priest ascends the altar he prays quietly for forgiveness for himself and for all: "Take away from us our iniquities, we beseech Thee" and then kissing the stone "that by the merits of the saints whose relics are here that thou wouldest vouchsafe to forgive me all my sins".

34 The priest goes to the Missal at the Epistle side of the altar and blesses himself (or the book at a Requiem Mass) and recites the Introit which is nothing more than an antiphon, a verse of a psalm and the Gloria Patri. Originally the Introit was the processional or entrance psalm sung by the people while the priest and his ministers marched to the altar. Mass began here. The prayers at the foot of the altar belonging to the private preparation of the priest and were recited before coming to the altar. Masses are known by the first words of the Introit: e. g.

“Laetare” “Gaudete” “Requiem” “Quasimodo”. The Introit gives the keynote or the spirit of the Mass—sorrow, joy, gratitude, etc.

The priest then moves to the center and says the “Kyrie Eleison”. Originally this was said at the Epistle side of the Altar at the book and is still so said at High Mass. There are nine petitions: Three to God the Father (Kyrie), three to God the Son (Christe) and three to God the Holy Ghost (Kyrie). The words are Greek not Latin. The liturgy of the west in the first two centuries was originally in Greek like that of the east and this is a survival of that period. It is a cry for mercy. In grief and sorrow the heart turns naturally to God to obtain mercy—miserere nobis.

There follows the Gloria. The first words “Glory to God in the highest and peace on earth to men of good will” are the words with which the angels greeted the shepherds at Bethlehem. The first part of this hymn as we see on reading it is in praise of God the Father, the second of God the Son. The Gloria is often called the Angelic Hymn or the Greater Doxology to distinguish it from the minor Doxology—Gloria Patri et Filio.

35 Dominus Vobiscum: is a form of greeting in use in old testament times and a common salutation among the Early Christians. Notice that the priest first kisses the altar-stone, where the relics are, and turning asks that “God be with you”, i. e., in the name and by the authority of the church, he invokes this blessing on the people that God should be with us in our undertakings and in our daily life is what we all hope for and pray for. The server for the people says “And with thy spirit” and all should respond in their hearts asking God to bless their priest who is about to offer the sacrifice for them. A Bishop says “Pax vobis” instead of “Dominus Vobiscum”. “Peace be with you” which

was the favorite salutation Christ used when meeting His apostles after His resurrection.

Collects: The priest then says "Oremus", "Let us pray", which is an invitation to the people to join in the prayers or collects. He prays with arms extended as always at Mass. On great feasts only one prayer is said. Usually two or more prayers are said, the first being the prayer of the Sunday, the rest commemorations of the Saints whose feast occurs that day.

The collects are the most beautiful prayers in the Church and end by offering the merits of Christ our Lord, "per Dominum nostrum J. C., etc." Read the prayer while the priest recites it.

The priest now puts his hands on the missal.

Epistle: or lesson, is taken from Holy Scripture, sometimes from the Old Testament, but generally from the New Testament, and usually from the Epistles of the Apostles, frequently from St. Paul. It is God's Word and has a message for us, if only we apply it to our spiritual needs.

At a High Mass the epistle is sung by the subdeacon.

At the end of the epistle the server answers "Deo Gratias" "Thanks be to God", to show appreciation of God's message made known to us. It is an old formula among Christians and one we should frequently use.

Gradual: Following the Epistle is a verse from a psalm called the Gradual, because it was recited on the step (gradus) of the pulpit or ambo. Occasionally, a hymn called a Sequence, is inserted, like the "Dies Irae" in a requiem Mass, and the "Veni Sancte Spiritus" on Pentecost.

36 We can see the deep reverence the Church has for the Gospel by the rubrics that govern it. Only a priest or deacon may read it. All rise as it is read. It is read on the right, or more honored side, of the altar. At High Mass two acolytes with candles accompany

the deacon when he sings the Gospel, to symbolize that faith in the Gospel is the light of the world. Incense is offered. The bishop stands holding his crosier. At the end the passage in the book is kissed as a mark of reverence for the word of God.

The priest prepares himself for its reading by bowing down and reciting the beautiful prayer "Munda cor meum", in which he begs God to cleanse his heart and lips and to purify him that he may worthily announce the Holy Gospel.

He recites a second prayer: "May the Lord be in my heart and on my lips that I may worthily and in a becoming manner announce His Gospel".

After announcing the Gospel "Sequentia Sancti Evangelii, etc.", he makes two signs of the cross, one on the book and one on his forehead, lips and breast, the server saying "Gloria Tibi Domine". "On his head that he may know the word of Christ, on his lips that he may speak it, on his heart that he may live according to its precepts". The people do likewise.

At the end of the Gospel, the priest says "By the words of the Gospel may our sins be blotted out". to which the server answers "Laus Tibi Christe".

In ancient times, this ended the Mass of the Catechumans, who left the church, and only the baptized remained for the Mass of the Faithful.

There follows the Nicene Creed. It is recited on all Sundays, feasts of our Lord, the Blessed Virgin; also on feasts of Apostles and of Doctors of the Church, because they have gloriously announced the faith. Besides the Blessed Virgin, St. Mary Magdalene is the only woman saint on whose feast the creed is recited. The creed recited is the Nicene creed, adopted at the first general Council, with additions at the Council of Constantinople in 381. In general it follows the order of the Apostles' Creed, but has fuller development of certain dog-

mas made necessary by heresies that prevailed in the first centuries.

37 As the priest turns to the altar after the Dominus Vobiscum, he recites an antiphon, which is technically called the offertory and differs with the different Masses.

Then follows the oblation of the gifts, bread and wine.

Bread in a wafer shape, made from wheaten flour and water without yeast, and wine from the grape.

The host which has been resting on the paten is offered up, with a prayer in which the priest offers this immaculate Host for his sins and offences and for all present, the living and the dead. The priest pours wine in the chalice and a few drops of water. The wine represents Christ, and the water the people. The mixing of the water with the wine represents the union of the people with Christ (Trent XXII c. 7) How close that union should be, and how we should fear to be separated from Christ through sin.

After bending in prayer to the Holy Ghost, the priest goes to the epistle side and washes the tips of his consecrated fingers, i. e., thumb and index finger. This ceremony of purification signifies the purity of heart needed for the Sacrifice. At the same time he recites from the 25th psalm "I will wash my hands among the innocent, etc."

After saying a prayer, the celebrant turns and says "Orate Fratres": "Pray, brethren, that my sacrifice and yours may be acceptable to God". It is our sacrifice he offers—mine and yours—We are all united, all members of one family, all joined in this sacrifice. This is the last time we see the face of the priest until the sacrifice is over. During all this time he is praying, twice aloud, otherwise silently.

The prayers following are called the Secret, and at the end the priest says in a loud voice "per omnia

saecula saeculorum", and begins the Preface. It is so called because it introduces the Canon, the most sacred and important part of the Mass. The Introit introduced the Mass: the Preface introduces the Canon.

The prefaces vary according to the feast and are 13 in number: one for Christmas, one for Easter, Pentecost, the Feasts of the Blessed Virgin, etc. The Preface is a stately and a solemn prayer of thanksgiving for the general and special gifts of God. It is well worth our careful reading and meditation.

At the end of the Preface is the Sanctus, repeated three times, and closing with the words: "Blessed is He that cometh in the name of the Lord. Hosanna in the highest." At this the bell is rung and all kneel in expectation. We concentrate our minds on the great mystery so soon to be accomplished.

38 Canon means the fixed part of the Mass. Other parts vary with the feasts; but the canon does not vary. It has not been changed one word in 1400 years. Note first the priest does not pray aloud but quietly with arms extended and says 6 prayers, up to and including Consecration, (Te igitur, Memento, Communicantes, Hanc igitur, Quam oblationem and the Consecration) all called from the first word or words of the prayer.

As the priest finishes the preface he turns the page of the Missal to the Canon and begins the Te igitur and the spirit of the prayers change from the Thanksgiving of the Preface to intercession. He asks God to accept the offerings we make for the church, the pope, bishop and all believers. Notice the words "we offer" to indicate that we are all united in this sacrifice. Notice also the blessings he makes over the chalice and host; they are indicated in the crosses in your prayerbook.

In the next prayer called the Memento of the Living

the priest raises and joins his hands as he prays for the living. In the ancient times the deacon read the names inscribed on the diptychs of those in communion who should be prayed for. At the place marked N. N. in your prayer book the priest recalls the names of those for whom he should pray. We should all do likewise. We have many for whom we should pray—parents, children, friends, benefactors. Join with the priest in remembering them before God. The priest prays also “for all here present whose devotion is known to Thee”—all therefore who are present in the church. The next prayer is the *Communicantes* in which we commemorate by name some of the saints in heaven—Mary the mother of God, the apostles, martyrs and confessors. All of them are our brethren with the same faith as we, who fought the battle we now fight and with whom we expect to be happy in heaven. With this glorious band we now unite our prayers—the church triumphant in heaven. How inspiring this thought.

In the “*Hanc igitur*” the priest spreads his hands over the offerings and the warning bell is usually rung to tell us that the time is short before consecration. The prayer asks for three great gifts—peace in this life, to be saved from eternal punishment and to be numbered among the elect. We are praying for great spiritual gifts and we should ask them with great earnestness at this precious time.

There follows the *Quam oblationem* in which the priest gives the final blessings, five in all, to the offerings and the moment of consecration is at hand.

39 The warning bell has told us that the central part of the Mass is at hand, the consecration. Christ is soon to come down on the altar at the words of the priest. The priest takes the host between the thumb and forefinger (which are not again separated be-

fore the Communion is over) looks up at the crucifix and bowing down recites the prayer "Qui pridie" finishing with the words: "This is my body". The substance of the bread has been changed into the body of Christ. This is called Transubstantiation. Holding the Sacred Host in his hands the priest genuflects in adoration, elevates the host so that all can see it and genuflects again and lays it on the corporal. In the meanwhile the bell is rung by the server three times, at each genuflection and at the elevation. There follows the consecration of the chalice. The priest recites the "Simil modo" and recalls how Christ took the chalice in his hands at the last supper and blessed it and continues: "This my blood, etc." Again the genuflections and elevation with the ringing of the bell.

When the host is elevated the people should look at it; that is why it is elevated. Pius X (May 1907) granted an indulgence of 300 days for all who look at the Sacred Host during Mass or Exposition and say "My Lord and My God". The host was not always so elevated for adoration at this time. It is only in the 12th century this began in France and spread to the universal church.

Remember Christ is now truly present under the appearance of bread and wine. It is the proper time to present our petitions. Speak to Christ directly. Whatever we would say if Christ appeared to us or if we had been privileged to see Him when living on earth, say to Him now. It is the same Christ and as ready to listen to us now as then. Pledge to Him our loyalty. Consecrate ourselves to him anew and to his Service. Remember the body of Christ on the altar is not a bloodless body. It is a living body united with the blood and with the divinity. The separate consecration of the elements—bread and wine—represents mystically the death of Christ. On Calvary the blood of Christ was shed

and separated from his body actually, now mystically.

40 The celebrant returns to the attitude of prayer, hands extended, now however with thumb and forefinger joined.

There are six prayers. At the first prayer "Unde et memores" the priest says that we the priest and people mindful of Christ's passion, resurrection and ascension offer you this immaculate victim. Then he blesses the offering five times which may be taken as commemorating the five wounds of Christ. In the spirit of the prayer we should recall the sacred passion of which the Mass is the commemoration and renewal. In the second and third prayer ("supra quae and supplices") the priest begs God to accept our gift as he did that of Abel, Abraham and Melchisidech—which were sacrifices of the old law and types and a prefiguration of ours. Bowing down and kissing the altar he asks that an angel bear our gift to heaven and that those who receive this sacred body may be filled with heavenly blessings.

There follows the Memento of the Dead. We are only part of the church—the Church militant. We associated ourselves with and called to our aid the Church glorious, the saints of God in the Communicantes before consecration. Now we must be mindful of the church suffering—the souls in purgatory. The priest begins the prayer, folds his hands and calls to mind the names of those for whom he wishes to pray. The older we become, the longer is our memento for the dead. The Church like a mother never forgets her children; she prays for them in every Mass that is offered. "To these, O Lord and to all that rest in Christ, a place of refreshment light and peace." Devotion to the souls in Purgatory is a mark of a true Catholic spirit.

After the prayer for the dead the priest says in a loud-

er voice "Nobis quoque peccatoribus" and strikes his breast and bows his head. The louder tone is a call to all the faithful. We are to pray for ourselves now. We acknowledge we are sinners and ask for our deepest need—forgiveness. "Hoping in the multitude of his mercies" we ask for a happy death, and that we may be admitted into the company of the martyrs—not by our own merits but by the pardon of God. Fifteen saints are named—8 men and 7 women who have won their cross and with whom we wish to be associated in heaven.

A short prayer and the canon of consecration is closed. A blessing is now made over the gifts—the chalice and host. The chalice is uncovered, the priest genuflects and holding the host he makes five crosses saying: "through Him and with Him and in Him is to God the Father Almighty in unity of the Holy Ghost all honor and glory". The priest slightly raises the host and chalice together—the second or little elevation. At one time this was only elevation. The priest begins in a loud voice the Pater Noster.

41 The Canon of Communion, which is a preparation for the Communion of the priest, begins here and consists of three parts: 1) The Pater Noster with the prayer "Libera nos." 2) The Agnus Dei and three prayers which follow. 3) The Domine non sum Dignus, which is said three times.

The priest recites the Our Father in a loud voice and prays with extended hands.

Christ himself taught us the Our Father, called after him the Lord's Prayer. No prayer has been recited by such multitudes from the time of Christ to the present, none repeated so frequently in public and private and so rich in its associations.

It is unselfish a) in form for we do not say my father or my bread, but our. b) in matter—it does not ask for the personal needs first as we are inclined

to do, but for the universal needs and the things that are for the honor of God. We pray first for the things that relate to God: the hallowing of His Name, His Kingdom, His Will; then only do we beg for our own private needs, bread, forgiveness, overcoming of temptation.

It is composed of an Introduction and six petitions: three relating to God and three to ourselves.

“Our Father who art in heaven.” That is the introduction or invocation. It is to put us in the proper disposition for praying. In prayer I come to God as to my Father—that inspires confidence. I pray as a child of God not as a slave. I am His child by Baptism and will deal with Him as a father.

“Hallowed be thy name.” To hallow is to sanctify. We pray that God’s name be made holy. Recall the reverence that the Jews had for the name of God, how much more we as the children of God for God who is our Father.

“Thy kingdom come.” Christ is really a king. “My kingdom is not of this world” He told Pilate. Where is His kingdom. It is where He rules. He rules by grace and His kingdom is in our hearts. Here it begins but it ends in heaven. His kingdom on earth is His church, where He rules, the keeper of His truth and the means of Grace.

“Thy will be done.” etc. This is the means whereby God’s kingdom will come. God’s kingdom comes through the doing of His Will. We are to do God’s will not merely by passively resigning ourselves to God’s Will as we do in sorrow or trial, which is a great virtue on our part; but also actively, by trying to find out in the various circumstances and difficulties of life what is God’s will in regard to any matter and then doing it.

“Give us this day etc.” This is the second series of requests which refer to our personal needs. There are three requests; one for the present, one for the past,

one for the future. For the present we ask for bread. Bread here stands for what is necessary for our bodies. We ask enough, for today, and not for ourselves alone but for "us". We also need bread for our souls and Christ is that bread in Holy Communion. "I am the living Bread."

"Forgive us etc." For the past, we ask for forgiveness. And the condition on which we ask it is stated. As we forgive others.

"Lead us not into temptation." For the future we ask not to be led into temptation that is too strong for us. God does not tempt us but allows us to be tried by temptation; for by trial we merit. We are tempted by the world, the flesh and the devil.

Amen is a Hebrew word that means "so be it".

42 Following the Our Father is a short prayer called in Latin "Libera" It asks that we may be free from all evil, past, present and to come and that all our days be peaceful and sinless.

Whilst he is still reciting this prayer the priest takes the paten, signs himself with it and puts it under the host. He now uncovers the chalice, makes a genuflexion and takes up the host to break it.

The priest breaks the host in the middle, lays one half on the paten and then breaks a small particle from the other half. This small particle he holds over the chalice and making three signs of the cross with the he prays: "May the peace of God be always with you" to which the server answers for the people "and with thy spirit". He then drops the particle into the chalice. This breaking of the bread is what Christ did at the last supper, broke the bread and dipped it into the chalice.

"The bread which we break is it not the communion of the body of th Lord" says St. Paul.

The priest then genuflects and in a loud tone repeats three times the Agnus Dei and strikes his breast. The Agnus Dei is a prayer to Christ himself—the

first in the canon. He is the Lamb of God who is to take away the sins of the world by His death. The first two times we ask mercy, the last time peace. It is the old prayer for forgiveness of sin and peace of soul so often recurring in the Mass. If it is a Mass for the dead we ask everlasting rest for the departed souls. There follow three prayers to prepare for the reception of Communion: the first is for the peace, the second is for freedom from sin and the third begs to receive Him worthily. Read these prayers in your prayer book and notice how beautiful they are. They will serve as part of our preparation for Holy Communion. The church has chosen them for her ministers and we will make no mistake by choosing them for ourselves.

At Solemn High Mass after the first of these prayers the deacon goes to the altar, genuflects and kisses the altar with the celebrant, the celebrant puts his hand on the deacons shoulder and says Pax Tecum to which the Deacon responds "Et cum spiritu tuo." The Pax is given by the deacon to the subdeacon and then to any clergy that are in the sanctuary. If the Bishop be present his deacon of honor brings him the Pax first.

43 The sacrifice that has been consecrated must now be consumed and this is done in the Communion of the priest. This is so essential that if the priest were taken sick after consecration and before Communion another priest must complete it, even if he is not fasting.

The priest then takes up the two halves of the host and striking his breast says three times in a loud voice: "Domine non sum dignus, etc." "Lord I am not worthy that thou shouldst enter under my roof, say but the word and my soul shall be healed." This is the prayer of the centurian of the Gospel who standing in the presence of Christ realized how unworthy he was that Christ should

come to his home and heal his servant. The church puts into the mouth of the priest as he holds the body of Christ in his hands these words expressive of deep faith and humility.

The priest then communicates saying "May the body of our Lord Jesus Christ preserve my soul unto life everlasting."

After a short pause he gathers up the particles on the paten and takes the chalice containing the Blood of Christ and says: "the Blood of our Lord Jesus Christ preserve my soul to everlasting life.

The priest thus communicates under both species. It is at this point that the faithful come to communion and are served from the hosts reserved in the ciborium in the tabernacle or consecrated at this Mass.

Up to the 12th century Communion was given to the faithful under both species. As however it was not necessary to receive the Precious Blood in order to receive Christ in Holy Communion and owing to difficulties—the spilling of the chalice, irreverences, delay and inconvenience in administering Communion and other reasons, it was discontinued as a matter of discipline. The altar boy says the Confiteor, the priest unlocks the tabernacle and after opening the ciborium says: "May the Almighty and merciful Lord grant you pardon, absolution and remission of your sins" and makes the sign of the cross. This is a liturgical not an authoritative absolution as in confession. He then takes the host and holding it in his hand as he faces the people says: "Ecce Agnus Dei—Behold the Lamb of God who taketh away the sins of the world"—"Domine non sum dignus". three times. As he places the host on the tongue he says: May the body of our Lord Jesus Christ preserve thy soul to everlasting life."

After closing the tabernacle he receives the ablutions, first wine and then wine and water, purifies the

chalice and then dresses it putting on the purificator, pall, paten and veil and on top the burse in which the corporal has been placed.

44 The essential part of the sacrifice was completed with the priest's communion. After arranging the chalice the priest goes to the Epistle side and reads an antiphon or verse called the Communion. It is a vestige of a psalm formerly chanted during the Communion and rarely refers to the Eucharist just received. The priest goes to the centre, says Dominus Vobiscum and returns to the Epistle side to read the Post-communion. This may consist of one or several prayers corresponding to the number of collects at the beginning of the Mass. The characteristic of the Post-communion is thanksgiving and usually for the Eucharist just received. For example the Post-communion for today is -----

It is always in the plural as it is said in the name of all present. The priest then going to the altar, turns and says "Dominus Vobiscum" then "Ita Missa est" "Go Mass is finished" or he says: "Benedicamus Domino" at a Requiem, "Requiescant in Pace" The "Ita Missa est" is always said facing the people because they are dismissed and he is speaking to them; The "Benedicamus Domino" is said facing the altar because God is there and this is used in the Penitential seasons and whenever there is no Gloria. The "Requiescant in Pace" is said facing the altar and at Masses for the dead. In ancient times Mass ended here with the dismissal. The rest has been added since the tenth century. The priest bows down and prays (Placeat) that the sacrifice offered may please God and be propitiatory for himself and for those for whom he offered it.

Since the tenth century the Blessing has been in use in the liturgy. A priest blesses with a single sign of the cross; a bishop with a triple sign of the cross. After the blessing the priest goes to the Gospel

side and recites the beginning of St. John's Gospel from the Altar card, kneeling at "the Word was made flesh". Sometimes another Gospel is read instead of the Gospel of St. John. This is usually when a major feast falls on Sunday and has pushed the ordinary Sunday Gospel to the end of Mass. The usual prayers in English commanded in more recent times by Leo XIII follow. The priest then takes the chalice, genuflects and goes to the sacristy.

45 The year of Jubilee is the fiftieth year. It is a custom taken from the Jews. Every seventh year (Sabbatical year) like every seventh day was a year of rest and the year following a week (7) of year cycles (7 times 7) was the year of Jubilee. The earth lay fallow; the lands returned to the original owners; slaves were freed and debts forgiven. The Church has established a counterpart in the spiritual sphere—a year of jubilee. It is a year of remission when the debts contracted by sin are forgiven.

The first Jubilee was proclaimed by Boniface VIII in 1300. In the beginning it was celebrated every fifty years, but from 1375 to the present day its celebration takes place every 25 years.

Two things may be considered in regard to the Jubilee: 1) The ceremonies 2) The Indulgences.

Ceremony of the Holy Door. One of five entrances to St. Peter's is ordinarily kept walled up and is opened only every 25th year on Christmas eve to begin the year of Jubilee. With a silver hammer in his hand and while reciting appropriate scriptural prayers the Pope strikes the door which falls inward and he enters torch in hand and proceeds up to the altar with his attendants to begin the First Vespers of Christmas. The beginning of the year of Jubilee with Christmas instead of its octave (January 1) carries us back to the time when the new civil year began on Christmas instead of January 1. The sym-

bolism of the Porta Sancta—of going up to the altar of God and the throne of grace by a way not open before, is apparent.

Indulgences. The Indulgences give a full remission of all the temporal punishment due to our sins, and include three things: 1) Confession and Communion which must be received expressly for the purpose of gaining the Jubilee Indulgence. 2) Visits to the four principal Roman basilicas named. 3) Praying for the intention of the Pope.

At each Jubilee visitors flock to Rome to gain the Indulgences. This pilgrimage is not merely an act of private devotion but a public testimony of loyalty to the mother church and its bishop and an unifying element in the Church.

During the year of Jubilee indulgences for the souls in purgatory remain, but indulgences to be gained for the living are suspended over the rest of the world; except 1) The Forty Hours, 2) The recitation of the Angelus, 3) for the hour of death, 4) Indulgences granted by cardinals or bishops.

In the year following the Jubilee there is usually an extension of the Indulgences to the rest of the world. The conditions are made known in the document announcing the extension but usually consist of: 1) Visits to certain churches fixed by the Bishop. 2) Confession and Communion expressly for this purpose. 3) Generally some work of mortification e. g. fasting or some work of charity.

46 An Indulgence is NOT permission to commit sin, nor a pardon for future sin, nor does it remit the guilt of sin (this it supposes has already been forgiven); but it is a remission of the temporal punishment due to sin, and this outside of the Sacrament. It is drawn from the treasury of the church, the superabundant merits of Christ and the saints. There are three things to be considered in mortal sin: its guilt, the eternal punishment, the temporal punish-

ment. After the first two are remitted in the Sacrament of Penance, the temporal punishment still remains to be expiated by penitential exercises in this life and by Purgatory in the next; or it can be remitted in whole or in part by Indulgences.

An indulgence is plenary, when the entire temporal punishment is remitted; partial, when it is remitted in part. A partial indulgence of 40 days (a quarantine) is the remission of so much temporal punishment as would have been blotted out by 40 days of ecclesiastical penance under the ancient discipline. We cannot determine how much that is.

In regard to the living the Church has jurisdiction and can grant and apply these indulgences to its members. In regard to the souls in Purgatory, since they are not under her jurisdiction, she grants them by way of suffrage, i. e., she begs God to accept them for those to whom applied.

Conditions for the gaining of indulgences are: 1) state of grace; 2) performance of the works prescribed—in many cases confession and communion, praying for the intention of the Pope.

The required confession may be made within 8 days preceding the day of the Indulgence, Communion may be received on the day before; and both confession and Communion may be made within the octave following (C 931). Those going to confession twice a month and Communion every day or nearly every day may gain all indulgences without special Confession and Communion except the Jubilee indulgence. Holy Communion need not be received in the church to which a visit is required, unless especially prescribed in the grant. For the sick and those lawfully prevented, confessors can commute the visiting of a church into other good works.

47 In the Sacrament of Orders there are seven grades—Doorkeeper, Reader, Exorcist, Acolyte, Subdeacon,

Deacon, Priest. The last three are called Major Orders; the first four are the Minor Orders. The orders are called Minor in their relation to the blessed Eucharist. They confer only minor powers in relation to it. All these orders are to be received one after another with an interval between to give opportunity to exercise the function proper to the previous order.

Beneath all the orders is the Tonsure. Tonsure is the cutting of the hair on the crown of the head and it initiates the candidate into the clerical state. It is not an order, but it makes the recipient a cleric. It may be conferred outside of Mass. In the present legislation of the Church it may not be conferred before the study of theology is begun. By rule the tonsure must be worn—the head must be kept shaven—and this is observed in Catholic countries. In English speaking lands the wearing of the tonsure has been discontinued by custom and for good reasons.

The first of the Minor Orders is Doorkeeper. He receives by ordination the office and power of opening and closing the church doors. At ordination he is given a key as a symbol of his office. He also rings a bell since part of his office is to summon people to church.

The Reader or Lecturer is the second of the Minor Orders. His office is to read the Scripture to the people in church and to instruct the children in the elements of religion. He reads the prophecies on Holy Saturday and on Ember days. At ordination the bishop gives him a Missal or Bible to indicate his office. The scriptures that belonged to the Church were confided to his care in ancient times and his was a difficult office in the early persecutions.

The Exorcist is ordained to impose hands on possessed people and read the prayers of the church over

them. On ordination he receives from the Bishop the book of Exorcisms. In the present legislation these exorcisms are reserved to priests. In ancient times owing to the prevalence of pagan customs and rites, possession by the devil was much more common than it is today.

The Office of the Acolyte is to minister to the sub-deacon and deacon at Mass. He offers the wine and water to the sub-deacon, prepares the incense, carries the lights and serves Mass. At ordination he is given the empty cruets, a candlestick with an unlighted candle.

In the service of the church today many of these functions which really belong to a cleric are cared for by laymen.

Those in Minor Orders are not irrevocably bound to the service of the church, nor are they bound to celibacy. They may enter into marriage, but by so doing their status as clerics is thereby cancelled.

48 The Major Orders are three—subdeacon, deacon and priest. They are called Major on account of their relationship to the Blessed Eucharist; the priest consecrates the Eucharist, the Deacon distributes it and the subdeacon assists in the consecration.

The major orders are received on the Saturday of Ember week, the vigil of Trinity Sunday and on Holy Saturday. For a good reason they may be received on any Sunday or holyday of obligation. The ordination takes place at the first part of Mass.

The Subdeacon receives the power of assisting the Deacon at Mass, carrying the paten and chalice, singing the epistle and washing the altar linen that has come in contact with the Blessed Sacrament. At ordination he receives an empty chalice and paten and book of Epistles. He is bound by a perpetual vow of chastity and obliged to recite the office daily. Celibacy is required of the ministers of the church that they may be free from family cares and

give themselves entirely to the flock committed to them. By the recitation of the office the subdeacon becomes an official of the church in public prayer. According to the law the subdeacon must be 21 years of age and must have finished his third year of theology.

The Deacon receives the power of assisting the priest immediately at Mass, of singing the Gospel, to preach, carry the Blessed Sacrament and to administer Holy Communion and baptize solemnly in case of necessity and with permission of the parish priest.

The distinctive vestment of the subdeacon is the maniple, of the deacon the stole. The deacon wears the stole crossed from his left shoulder to his right side; whereas a priest wears it hanging down in front with its ends crossed.

The deacon must be 22 years of age and must have begun his fourth year of theology.

In ordination the Priest receives power to consecrate the body and blood of Christ and to forgive sins.

At the service of ordination the Bishop and all the priest present impose hands on candidates, he is given a stole crossed and a chasuble. His hands are anointed with the oil of catechumens and are bound with a white linen cloth. A chalice with wine and water and a host is presented to him to touch.

He is now a priest and during the rest of the service he recites the prayers with the Bishop concelebrates and this is really his first Mass. At the end of the Mass the bishop places his hands on the head of the newly ordained and says "Receive ye the Holy Ghost: whose sins you shall forgive they are forgiven them; whose sins you shall retain they are retained". The folded chasuble is let down and the service is over. The priest must be 24 years of age and have finished at least the first half of the fourth year of theology.

The Episcopate is the plenitude of the priesthood. He is the successor of the Apostles. He receives power of conferring Confirmation and Holy Orders and to rule the church. There are three consecrating bishops who impose hands on him saying "Receive ye the Holy Ghost" etc. He is given the crosier, ring and book of Gospels; at the end of the Mass the Mitre is blessed and the bishop enthroned. The Bishop has powers of Order (confirmation and Holy Orders) that the priest has not; in addition he has powers of jurisdiction as he is the chief pastor and ruler of his diocese.

49 The Forty Hours is a devotion that took its rise in the 16th century and consists in prayer before the Blessed Sacrament exposed. It is kept in various churches in succession according to assignment by the diocesan authority. Thus in the larger dioceses hardly a day passes that Christ is not honored in one or more churches. In the rubrics for the devotion forty hours of continuous prayer were intended but more recent instructions and indults make it allowable to spread it out during three successive days with an interruption at night as is the well-nigh universal custom in the United States. There are relays of watchers or adorers while the Blessed Sacrament is exposed.

During these days three Masses are sung—the Mass or Exposition on the first day and of Reparation on the third are Votive Masses of the Blessed Sacrament. On the second day is a Mass for Peace. There is a procession and chanting of the litany of the saints during the first and last exercise. All the parish should receive Communion. On entering or leaving the church while the Blessed Sacrament is exposed a genuflexion on both knees should be made. The purpose of the devotion is to honor the Blessed Sacrament, to renew the fervor of the parish in its devotion to the Eucharist and to obtain the special

graces that each individual stands in need of. As Christ is, as it were, visiting the parish and His coming always brings blessings, the Forty Hours is a time of striking and exceptional graces as daily experience shows.

50 Rogation Days are the three days before Ascension and are called the Minor Litanies, as the feast of St. Mark, April 25, is the Major Litany.

Rogation Days are, as the name indicates, days of prayer and were at one time days of fasting. They were established by the Church to appease God's anger for the sins men commit and to avert calamities that are their consequences; also to obtain God's blessing on the coming harvest.

This exercise dates from the fifth century and began in the Church in Gaul and from there spread to Rome and to the Church universal. The litanies of the Saints are recited or chanted. This is the oldest of all litanies and one of the most beautiful of all the prayers of the Church. If we consult our prayer book or missal we shall see that the Rogation Day Mass centers about prayer.

The Epistle from St. James tells us that penance and prayer should be joined. The Gospel is taken from the parables whose lesson is that by importuning God in prayer our requests will be heard, since God is more ready to grant favors than men are. So too with the Introit which assures us that mercy follows prayer. The Communion, the Collects and the Secret all repeat and enforce the same lesson.

51 By custom the month of November is devoted to the Souls in Purgatory. All Saints represents one part of the Church with which we are in communion, the Church triumphant. All Souls day immediately after represents another part, the Church suffering. The Church, like a mother, never forgets any of her children, and calls to us all during this month

to remember in a very special way the Souls in Purgatory.

By privilege each priest is allowed to say 3 Masses on that day: one for the intention of the Pope, one for all the souls in purgatory, and one for the private intention of the celebrant. In addition, the Office of the Dead is chanted in all the larger churches.

During this month especially we should bear in mind our relations to these souls in suffering and with whom we are associated in the Communion of the Saints. They are in suffering. Friendship, kinship, and fellowship in Christ are all claims on our charity and zeal. We can and therefore should help them by prayers, Masses, and good works. Devotion to the Holy Souls is characteristic of Catholics and finds its recompense even in this life by graces received through their intercession.

52 Read the letter of His Eminence the Cardinal Archbishop on Peter's Pence.

53 The liturgy of the sick consists of three things: 1) Mass and Viaticum 2) Extreme Unction, 3) Prayers for the sick and dying.

In addition to the general prayers for all the faithful present at Mass and for those that are absent, the Church has special prayers in the Mass for those that are sick. In sickness we are thrown back on God and realize our own weaknesses. It is advisable for us not to neglect this powerful help that we have at our disposal and to have Masses said for our sick.

Besides the Mass is the Viaticum. Viaticum literally means provisions for the journey; as used in liturgy the journey ahead is the passage from life to death. Viaticum as now used means Holy Communion given to those who are in danger of death. Fasting is not required. The things to be prepared in the sick room, if time permits, are a table with a white cloth, a crucifix, two wax candles, a glass with

water, a spoon, some holy water and sprinkler. As the priest enters the sick room with the Blessed Sacrament he says "Peace to this house and to all who dwell in it". He takes the holy water and sprinkles the sick person and the room and says several versicles and a prayer. After hearing the confession of the sick he administers Viaticum with the usual rites. The priest then purifies his fingers in a glass or spoon and the water is given to the sick person to drink or is otherwise disposed of.

Extreme Unction. This Sacrament is not merely an immediate preparation for death. That is done by the Prayers for a departing soul. It is given to cure soul and body and should not therefore be delayed until recovery is hopeless. Many are afraid to receive Extreme Unction as in their minds it is connected with immediate death.

Explain the purpose of anointing the various senses as expressed in the form of the sacrament.

Extreme Unction is often followed by the Apostolic Blessing to which a plenary indulgence is attached to be gained at the moment of death.

The prayers for a Departing Soul are to be found in your prayer book and if a priest is not present, may and should be read by a member of the family or a friend of the dying. These prayers of singular beauty, especially the first: "Go forth ye Christian soul from this world in the name of God the Father Almighty who created you; in the name of Jesus Christ who suffered for thee etc." These prayers give confidence to the soul in the presence of death and confidence is precisely what is needed at that time.

Short ejaculatory prayers should be whispered into the ear of the dying "My Jesus Mercy" "Into thy hands I commend my spirit" or any similiar prayer, so that the last thought of the dying soul indicates his faith and trust in God.

54 The Liturgy of the Dead consists in the Mass, the office and absolutions. Christian burial is not for all. It is not for those who did not belong to the Church, as the unbaptized and heretics; nor for those whose lives show them unworthy of it. Those who die by their own hand, or in a duel, or who order their bodies to be cremated, or who belong to the masonic order or notorious sinners unrepentant—all are to be denied Christian burial. (C. 1240). In doubtful cases it belongs to the bishop to decide. Where burial is denied funeral mass is denied also (C. 1241).

The body is prepared and laid out suitable with hands holding the crucifix or beads or crossed on the breast. A crucifix with candles should be on a table nearby and holy water to sprinkle the body occasionally. A priest is dressed with all his vestments as if about to say Mass, a chalice and paten are often placed on the lid of the coffin.

The funeral procession is usually met at the door of the church by the priest who recites several antiphons among them Subvenite. "Come to His assistance ye saints of God" and the coffin is placed near the front, covered with a black pall and candles are lit. A priest is placed with his head to the altar as if looking towards his people. The laity are placed with the feet toward the altar as if going to the altar.

The Requiem Mass which follows is distinguished from an ordinary Mass in that there is no Gloria or Creed and the Pax is not given. The Introit as usual gives the key to the ceremony with the words: "Eternal rest give unto them, O Lord and let perpetual light shine upon them." That is the burden of all the prayers of the Mass. After the Epistle the Sequence or hymn Dies Irae is sung. This is the masterpiece of all medieval hymns. At the Gospel candles are lighted, also from consecration to Communion and during the absolution. The use of candles has been in the funeral service since the

earliest ages and symbolizes "the perpetual light" that is to shine upon them.

After the Mass is the absolution. The subdeacon carries the cross, the deacon assists the celebrant, who has exchanged his chasuble for a cope. After reading a prayer "Non Intres" "Enter not into judgment with Thy servant, O Lord, for in Thy sight no man will be justified." the celebrant begins the "Libera" "Deliver me, O Lord, from eternal death etc." At the first words of the Pater Noster the celebrant goes around the coffin sprinkling it first with Holy Water and then incensing it. A few versicles are said and a prayer "not to deliver Thy servant into the hands of the enemy but to command Thy holy angels to receive him".

A joyful hymn in paradisum is sung as the body is carried out. At the grave the coffin is sprinkled with holy water while the Benedictus is chanted and the solemn words of Christ to Martha and Mary are repeated "I am the Resurrction and the life; he that believeth in Me, although he be dead shall live and every one that liveth and believeth in Me shall not die forever."

PART IV

Standard Works of Reference

Liturgical Prayer—by Dom Fernand Cabrol, O. S. B.

The Mass—by Rev. Joseph A. Dunney

The Catholic Encyclopedia.

Catholic Liturgy—by Dom Gaspar Lefebvre, O. S. B.

The Mass—by Rev. Adrian Fortescue

The Church Year—by Fr. Kreugler

The Liturgy of the Roman Missal—by Dom Leduc and Dom Baudot, O. S. B.

The Daily Missal—by Dom Gaspar Lefebvre, O. S. B.

The Catechism of the Council of Trent.

Heortology—by Dr. K. Heinrich Kellner

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